The Personhood of the Holy Spirit: A Comprehensive Scholarly Refutation of the Watchtower's "Active Force" Doctrine

聖靈的位格性：對守望台「動力」教義的全面學術駁論

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I. INTRODUCTION 導論

The doctrine of the Holy Spirit (πνευματολογία / *pneumatologia*) constitutes one of the most profound theological topics in the Christian faith. The Watch Tower Bible and Tract Society of Pennsylvania — the governing organization of Jehovah's Witnesses (耶和華見證人會) — maintains that the Holy Spirit is not a divine Person (位格) but merely God's "active force" (活動力量), an impersonal energy projected by Jehovah to accomplish His will. This essay undertakes a rigorous scholarly examination of this claim, demonstrating through detailed linguistic, exegetical, and theological analysis that the biblical text — in its Hebrew, Greek (Septuagint and New Testament), Aramaic (Targum), Syriac (Peshitta), and Coptic (Sahidic) traditions — consistently attributes to the Holy Spirit the marks of personhood: intellect (知性, *nous*), emotion (情感, *pathos*), and volition (意志, *boulē*).

聖靈的教義（πνευματολογία）是基督教信仰中最深奧的神學議題之一。賓州守望台聖經書社——耶和華見證人的治理組織——主張聖靈並非一位神聖的位格（Person），而僅僅是上帝的「活動力量」，一種由耶和華投射出來以完成其旨意的非人格能量。本文透過對聖經文本——希伯來文、希臘文（七十士譯本及新約）、亞蘭文（塔古姆）、敘利亞文（別西大譯本）及科普特文（賽義德方言）傳統——的嚴謹語言學、釋經學和神學分析，論證聖靈一貫地被賦予位格的標記：知性（νοῦς）、情感（πάθος）與意志（βουλή）。

II. THE JEHOVAH'S WITNESSES' POSITION: A SYSTEMATIC PRESENTATION

耶和華見證人的立場：系統性陳述

A. The Official Teaching 官方教導

The official jw.org website states unambiguously: "The holy spirit is God's power in action, his active force" (*Micah 3:8; Luke 1:35*). The Watch Tower further declares: "The holy spirit is not a person. By referring to God's spirit as his 'hands,' 'fingers,' or 'breath,' the Bible shows that the holy spirit is not a person."

耶和華見證人的官方網站（jw.org）明確聲稱：「聖靈是上帝正在運作的力量，是祂的活動力量。」守望台進一步宣稱：「聖靈不是一個人。聖經把上帝的靈稱為祂的『手』、『指頭』或『氣息』，這表明聖靈不是一個人。」

B. Key Arguments of the Watch Tower 守望台的關鍵論證

The Watchtower organization advances several arguments to support their position:

守望台組織提出若干論點來支持其立場：

First (第一), they argue that the Hebrew word *rûaḥ* (רוּחַ) and the Greek word *pneuma* (πνεῦμα) primarily denote "wind" or "breath" — impersonal forces — and therefore the "holy spirit" (*rûaḥ haqqōdeš* / *pneuma hagion*) is merely an impersonal power.

他們論稱希伯來文 *rûaḥ*（רוּחַ）和希臘文 *pneuma*（πνεῦμα）主要指「風」或「氣息」——即非人格的力量——因此「聖靈」（רוּחַ הַקֹּדֶשׁ / πνεῦμα ἅγιον）僅是一種非人格的能力。

Second (第二), they claim that personification does not imply personhood, citing the personification of wisdom (חָכְמָה / σοφία) in Proverbs 8 and sin (ἁμαρτία) in Romans 5–7 as analogous cases.

他們宣稱擬人化並不等同位格性，並援引箴言第八章智慧（חָכְמָה / σοφία）的擬人化以及羅馬書5–7章罪（ἁμαρτία）的擬人化為類似案例。

Third (第三), they argue that the neuter gender of *pneuma* (τὸ πνεῦμα) in Greek demonstrates its impersonal nature, and that masculine pronouns used in connection with the Spirit merely reflect grammatical agreement with the masculine noun *paraklētos* (παράκλητος, "helper").

他們辯稱 *pneuma*（τὸ πνεῦμα）在希臘文中為中性，證明其非人格本質，而與聖靈相關的陽性代名詞僅反映與陽性名詞 *paraklētos*（παράκλητος,「保惠師」）的文法一致。

Fourth (第四), their 2006 *Awake!* magazine article "Is the Holy Spirit a Person?" argues that people are "filled" with the holy spirit (Luke 1:41; Acts 2:4), which would be absurd if the Spirit were a person — "Is it reasonable that a person would be 'filled' with another person?"

其2006年《警醒！》雜誌文章〈聖靈是一個人嗎？〉辯稱人們被聖靈「充滿」（路加福音1:41；使徒行傳2:4），若聖靈是一位格，這豈非荒謬——「一個人被另一個人『充滿』，這合理嗎？」

Fifth (第五), they note that Stephen's vision (Acts 7:55) reveals only two persons — God and Jesus — not three, implying the Spirit has no distinct personal existence.

他們指出司提反的異象（使徒行傳7:55）只顯明兩位——上帝和耶穌——而非三位，暗示聖靈沒有獨立的位格存在。

C. The New World Translation (NWT) Rendering《新世界譯本》的翻譯

In their New World Translation, the Jehovah's Witnesses render Genesis 1:2 as "God's active force" rather than "the Spirit of God," thereby prejudicing the reader against any personal interpretation of *rûaḥ ʾĕlōhîm* (רוּחַ אֱלֹהִים).

在其《新世界譯本》中，耶和華見證人將創世記1:2翻譯為「上帝的動力」而非「上帝的靈」，從而預先引導讀者排除對 רוּחַ אֱלֹהִים 作位格性解讀的可能。

III. THE HOLY SPIRIT POSSESSES INTELLECT: HE "THINKS" AND "KNOWS"

聖靈具有知性：祂「思想」並「知曉」

A. 1 Corinthians 2:10–11 — The Spirit Searches and Knows

哥林多前書 **2:10–11 —** 聖靈鑒察並知曉

i. The Greek Text (Koine) 通用希臘文原文

> **τὸ γὰρ Πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.**
>
> *to gar Pneuma panta erauna, kai ta bathē tou Theou. tis gar oiden anthrōpōn ta tou anthrōpou ei mē to pneuma tou anthrōpou to en autō; houtōs kai ta tou Theou oudeis egnōken ei mē to Pneuma tou Theou.*

「因為聖靈鑒察萬事，就是上帝深奧的事也鑒察了。除了在人裡頭的靈，誰知道人的事？照樣，除了上帝的靈，也沒有人知道上帝的事。」

ii. Linguistic Exegesis 語言學釋經

The verb **ἐραυνᾷ** (*eraunai*, from ἐραυνάω / *eraunaō*) means "to search diligently, to investigate, to examine" (Strong's 2045). This is the same verb used in John 5:39 of the Jews "searching" (*eraunate*) the Scriptures — an activity requiring intellectual engagement, deliberate inquiry, and purposeful investigation. An impersonal force — like electricity, gravity, or wind — does not and cannot "search" or "investigate" anything. The verb demands a cognitive agent.

動詞 **ἐραυνᾷ**（*eraunai*，源自 ἐραυνάω）意為「仔細搜尋、調查、審察」（Strong's 2045）。這與約翰福音5:39中猶太人「查考」（*eraunate*）聖經所用的動詞完全相同——這是一種需要智力參與、刻意探究和有目的之調查的活動。一種非人格的力量——如電力、重力或風——不會也不能「搜尋」或「調查」任何事物。此動詞要求一個具認知能力的施動者。

Furthermore, verse 11 draws an explicit analogy: just as the human spirit (*to pneuma tou anthrōpou*) **knows** (οἶδεν, *oiden*) the things of a person, so the Spirit of God (*to Pneuma tou Theou*) **knows** (ἔγνωκεν, *egnōken*, from γινώσκω) the things of God. The verb γινώσκω (*ginōskō*) denotes experiential, relational knowledge. Paul's analogy is predicated on the Spirit possessing cognition parallel to human consciousness. If the Spirit were an impersonal "active force," the analogy would collapse — for no one would say that "electricity knows the things of the power plant."

再者，第11節引用了一個明確的類比：正如人的靈（τὸ πνεῦμα τοῦ ἀνθρώπου）「知道」（οἶδεν）人的事，照樣上帝的靈（τὸ Πνεῦμα τοῦ Θεοῦ）也「知道」（ἔγνωκεν，源自 γινώσκω）上帝的事。動詞 γινώσκω 表示經驗性的、關係性的認知。保羅的類比建立在聖靈擁有與人類意識平行之認知能力的前提上。若聖靈只是一種非人格的「活動力量」，此類比便完全崩潰——因為沒有人會說「電力知道發電廠的事」。

iii. The Syriac Peshitta 敘利亞文別西大譯本

ܕܘܚܐ ܓܝܪ ܟܠ ܡܕܡ ܒܥܝܫܐ ܐܦ ܥܡܩܘܗܝ ܕܐܠܗܐ

Rūḥā gēr kul meddem bāṣyā, āf ʿumqawhy d-Alāhā

「因為聖靈鑒察一切，甚至上帝的深奧之事。」

The Syriac verb ܒܥܝܫܐ (*bāṣyā*, from the root ب ص ي / *bṣy*) means "to examine, to investigate, to search" — a verb of intellectual activity. In the Peshitta, *Rūḥā* (ܕܘܚܐ) is feminine in grammatical gender, yet the action attributed to it is unmistakably personal and cognitive.

敘利亞文動詞 ܒܥܝܫܐ（*bāṣyā*，源自詞根 *bṣy*）意為「審察、調查、搜尋」——一個表示智力活動的動詞。在別西大譯本中，*Rūḥā*（ܕܘܚܐ）在文法上為陰性，然而歸於其的行動卻是明確的位格性和認知性的。

iv. The Coptic (Sahidic) Tradition 科普特文（賽義德方言）傳統

In the Sahidic Coptic New Testament, 1 Corinthians 2:10 reads:

在賽義德科普特文新約中，哥林多前書2:10的經文為：

> ⲡⲉⲡⲛⲉⲩⲙⲁ ⲅⲁⲣ ϩⲟⲧϩⲉⲧ ⲛⲕⲁ ⲛⲓⲙ ⲁⲩⲱ ⲛⲱⲓⲕ ⲙⲡⲛⲟⲩⲧⲉ
>
> *pepneuma gar hotḥet nka nim auō nšik mpnoute*
>
> 「因為聖靈搜尋萬事，甚至上帝的深處。」

The Coptic verb ϩⲟⲧϩⲉⲧ (*hotḥet*) means "to search out, to examine thoroughly" — confirming the cognitive, investigative nature of the Spirit's activity as understood by the ancient Egyptian church. The Coptic Christians, who inherited one of the earliest Christian traditions, clearly understood the Spirit as an agent capable of deliberate intellectual action.

科普特文動詞 ϩⲟⲧϩⲉⲧ（*hotḥet*）意為「徹底搜尋、仔細審察」——確認了古代埃及教會所理解的聖靈活動之認知性、探究性本質。科普特基督徒繼承了最早期的基督教傳統之一，他們顯然將聖靈理解為一位能夠進行刻意智力行動的施動者。

B. Romans 8:27 — The Spirit Possesses a "Mind" (φρόνημα)

羅馬書 8:27 — 聖靈具有「意念」（φρόνημα）

i. The Greek Text 希臘文原文

> **ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ Πνεύματος**
>
> *ho de eraunōn tas kardias oiden ti to phronēma tou Pneumatos*
>
> 「那鑒察人心的，曉得聖靈的意念（φρόνημα）。」

ii. Exegesis 釋經

The term **φρόνημα** (*phronēma*) is of paramount significance. Derived from φρονέω (*phroneō*, "to think, to set one's mind on"), it denotes "a way of thinking, mindset, purpose, aspiration." This is the same word used in Romans 8:6 to describe the "mind of the flesh" (τὸ φρόνημα τῆς σαρκός) and the "mind of the Spirit" (τὸ φρόνημα τοῦ Πνεύματος). To possess a φρόνημα is to possess a settled disposition of thought — a cognitive orientation that requires a thinking subject. An impersonal force — whether wind, electricity, or nuclear energy — does not possess a φρόνημα, a "mindset." The attribution of φρόνημα to the Spirit is decisive evidence of intellectual personhood.

φρόνημα（*phronēma*）一詞具有極其重要的意義。它源自 φρονέω（*phroneō*，「思想、立定心意」），指「思維方式、心態、目的、志向」。這與羅馬書8:6描述「體貼肉體」（τὸ φρόνημα τῆς σαρκός）和

「體貼聖靈」(τὸ φρόνημα τοῦ Πνεύματος)所用的詞完全相同。擁有 φρόνημα 就是擁有一種穩定的思維傾向——一種需要思考主體的認知取向。一種非人格的力量——無論是風、電力還是核能——都不具備 φρόνημα，即「心態」。將 φρόνημα 歸於聖靈，是知性位格的決定性證據。

The Watchtower has no adequate response to this. They cannot explain how an impersonal force possesses a *phronēma* — a mind, a settled cognitive intention. The New World Translation itself renders this as "what the spirit means" (2013 revision), which still implies semantic intentionality — something only a personal agent can possess.

守望台對此無法做出充分回應。他們無法解釋一種非人格的力量如何能擁有 *phronēma*——一種心意、一種穩定的認知意向。《新世界譯本》自身將此翻譯為「聖靈的意思」(2013年修訂版)，這仍然暗示語義意向性——只有人格施動者才能擁有的東西。

IV. THE HOLY SPIRIT POSSESSES EMOTION: HE "FEELS" AND CAN "BE GRIEVED"

聖靈具有情感：祂「感受」並能「被憂傷」

A. Isaiah 63:10 — "They Grieved His Holy Spirit"

以賽亞書 **63:10** —「他們使祂的聖靈擔憂」

i. The Hebrew (Masoretic) Text 希伯來文(馬索拉文本)原文

> **וְהֵ֣מָּה מָרְר֔וּ וְעִצְּב֖וּ אֶת־רֽוּחַ קָדְשֽׁוֹ**
>
> *wə-hêm-māh mā-rū wə-ʿiṣ-ṣə-ḇū ʾeṯ-rūaḥ qāḏ-šōw*
>
> 「他們竟悖逆，使祂的聖靈擔憂。」

ii. Linguistic Analysis 語言學分析

The verb **עִצְּבוּ** (*ʿiṣṣəḇū*) is from the root עצב (*ʿṣb*), in the **Piel** conjugation (intensive stem), meaning "to cause pain, to grieve, to cause sorrow to." This is the same root used in Genesis 6:6 where God "was grieved" (וַיִּתְעַצֵּב, *wayyitʿaṣṣēḇ*) in His heart. The Piel stem here intensifies the emotional impact — the Israelites *intensely grieved* His Holy Spirit.

動詞 **עִצְּבוּ**(*ʿiṣṣəḇū*)源自詞根 עצב(*ʿṣb*)，為皮爾(Piel，強調詞幹)動詞變化，意為「使痛苦、使憂傷、使悲哀」。這與創世記6:6中上帝在心中「後悔」(「憂傷」，וַיִּתְעַצֵּב，*wayyitʿaṣṣēḇ*)所用的詞根相同。此處的皮爾詞幹強化了情感的衝擊——以色列人使祂的聖靈深深地憂傷。

The direct object marker **אֶת** (*ʾeṯ*) before **רוּחַ קָדְשׁוֹ** (*rūaḥ qāḏšōw*, "His Holy Spirit") marks the Spirit as the **direct recipient** of the emotional action. The Spirit is not the instrument through which God feels grief; the Spirit *Himself* is the one who is grieved. This is a critical distinction that the Watchtower's interpretation cannot account for: an impersonal force cannot be the direct object of an emotional verb. You cannot "grieve" electricity. You cannot "cause sorrow to" the wind.

直接受格標記 **אֶת**（*ʾeṯ*）位於 **רוּחַ קָדְשׁוֹ**（*rūaḥ qāḏšōw*，「祂的聖靈」）之前，將聖靈標記為情感行為的直接承受者。聖靈不是上帝藉以感受憂傷的工具；聖靈自身就是那位被憂傷的。這是一個守望台的解釋無法說明的關鍵區別：一種非人格的力量不能成為情感動詞的直接受格。你不能「使電力憂傷」。你不能「使風悲痛」。

iii. The Septuagint (LXX) Greek Text 七十士譯本希臘文

> **αὐτοὶ δὲ ἠπείθησαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ**
>
> *autoi de ēpeithēsan kai parōxynan to pneuma to hagion autou*
>
> 「他們卻悖逆，惹動祂的聖靈。」

The LXX translates the Hebrew עִצְּבוּ with **παρώξυναν** (*parōxynan*, from παροξύνω / *paroxynō*), meaning "to provoke to anger, to irritate, to exasperate." This verb is even stronger than the Hebrew in its personal implications — for it describes the arousal of sharp emotional reaction. The same verb is used in Acts 17:16 of Paul being "provoked" (παρωξύνετο) in his spirit upon seeing the idols of Athens. This is unmistakably a personal emotional response. The Seventy Jewish translators of the LXX (c. 3rd–2nd century BC) clearly understood the Holy Spirit as capable of personal emotional response.

七十士譯本將希伯來文 עִצְּבוּ 翻譯為 **παρώξυναν**（*parōxynan*，源自 παροξύνω），意為「激怒、惱怒、激動」。這個動詞在位格含義上甚至比希伯來文更強——因為它描述了強烈情感反應的被激發。同一動詞在使徒行傳17:16中用於保羅看見雅典偶像時「心裡著急」（παρωξύνετο）。這無疑是一種位格性的情感反應。七十士譯本的七十位猶太譯者（約公元前3–2世紀）顯然理解聖靈能夠產生位格性的情感反應。

iv. The Targum Jonathan (Aramaic) 塔古姆約拿單（亞蘭文）

> **וְאִינוּן סָרִיבוּ וְאַרְגִּיזוּ עַל מֵימַר נְבִיֵּי קוּדְשֵׁהּ**
>
> *wə-ʾinūn sārîḇū wə-ʾargîzū ʿal mêmar nəḇiyyê qūḏšēh*
>
> 「他們卻悖逆，激怒了祂聖潔先知的話語（Memra）。」

The Targum Jonathan, while paraphrasing "His Holy Spirit" as "the word of His holy prophets" (מֵימַר נְבִיֵּי קוּדְשֵׁהּ), still uses the verb אַרְגִּיזוּ (*ʾargîzū*), from the root רגז (*rgz*), meaning "to provoke to anger, to enrage." This is highly significant: even in the Targumic tradition, which often avoids anthropomorphism, the concept of provoking emotional anger remains. The rabbinic tradition

acknowledged that God's Spirit could be personally affected by human rebellion. The Talmudic concept of the Shekhinah (שְׁכִינָה) "weeping" over Israel's sins (cf. Babylonian Talmud, Chagigah 5b: **בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי**, *bə-mistarîm tiḇkeh nafšî*, "in secret My soul weeps") further demonstrates that Jewish theology never reduced God's immanent presence to a mere impersonal force.

塔古姆約拿單雖然將「祂的聖靈」意譯為「祂聖潔先知的話語」(מֵימַר נְבִיֵּי קוּדְשֵׁהּ)，但仍然使用了動詞 **אַרְגִּיזוּ**(*ʾargîzū*，源自詞根 רגז)，意為「激怒、使憤怒」。這極為重要：即使在通常避免擬人化的塔古姆傳統中，激發情感怒氣的概念仍然保留。拉比傳統承認上帝的靈可以被人的悖逆所影響。塔木德中舍金娜(שְׁכִינָה)為以色列的罪「哭泣」的概念(參見巴比倫塔木德，哈吉嘎5b：**בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי**，*bə-mistarîm tiḇkeh nafšî*，「在暗中我的靈魂哭泣」)進一步證明猶太神學從未將上帝的內在同在降格為一種僅僅的非人格力量。

B. Ephesians 4:30 — "Do Not Grieve the Holy Spirit of God"

以弗所書 **4:30** —「不要叫上帝的聖靈擔憂」

i. The Greek Text 希臘文原文

> **καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.**
>
> *kai mē lypeite to Pneuma to Hagion tou Theou, en hō esphragisthēte eis hēmeran apolytrōseōs.*
>
> 「不要叫上帝的聖靈擔憂——你們原是受了祂的印記，等候得贖的日子來到。」

ii. Detailed Exegesis 詳細釋經

The verb **λυπεῖτε** (*lypeite*) is from λυπέω (*lypeō*), meaning "to cause grief, to make sorrowful, to distress." This verb appears in the **Present Imperative Active, 2nd Person Plural** — a command to cease an ongoing action. The present tense implies that the Ephesians were *currently* grieving the Spirit and must stop. This is not metaphorical hyperbole; it is a direct apostolic command presupposing that the Holy Spirit genuinely experiences grief.

動詞 **λυπεῖτε**(*lypeite*)源自 λυπέω(*lypeō*)，意為「使憂傷、使悲痛、使苦惱」。此動詞為現在時命令式主動態第二人稱複數——一個停止正在進行之行為的命令。現在時態暗示以弗所人當時正在使聖靈擔憂，並且必須停止。這不是修辭性的誇張；這是一個直接的使徒命令，其前提是聖靈真實地經歷憂傷。

The word λυπέω is used elsewhere of genuine, personal emotional pain: in John 16:6 Jesus says "sorrow has filled your heart" (*hē lypē peplērōken hymōn tēn kardian*); in 2 Corinthians 2:2 Paul asks "who is the one who makes me glad but the one whom I have made sorrowful?" (λυπούμενος). In every instance, λυπέω describes real emotional suffering experienced by a

personal subject. Paul's command in Ephesians 4:30 places the Holy Spirit in the identical semantic category as other personal beings who experience grief.

λυπέω 一詞在其他經文中用於真實的、位格性的情感痛苦：在約翰福音16:6中耶穌說「你們就滿心憂愁」（ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν）；在哥林多後書2:2中保羅問「若我叫你們憂愁，除了我叫他憂愁的那人以外，誰能叫我快樂呢？」（λυπούμενος）。在每一個例子中，λυπέω 都描述一個位格主體所經歷的真實情感痛苦。保羅在以弗所書4:30的命令將聖靈置於與其他經歷憂傷之位格存有者完全相同的語義範疇中。

iii. The Syriac Peshitta 敘利亞文別西大譯本

ܠܐ ܬܗܘܘܢ ܡܥܝܩܝܢ ܠܪܘܚܐ ܩܕܝܫܬܐ ܕܐܠܗܐ ܠܟܘ

wlā tehwūn mʿīqīn l-Rūḥā Qaddīštā d-Alāhā

「不要令上帝的聖靈憂傷。」

The Syriac verb ܡܥܝܩܝܢ (*mʿīqīn*) is an Aphel participle from the root ܥܩ (*ʿq*), meaning "to grieve, to cause distress, to discourage." The grammatical analysis from the Peshitta confirms that the verb form is **Aphel Active Participle** — the causative stem — meaning "to cause grief to [someone]." The preposition ܠ (*l-*) before ܠܟܘ marks the Spirit as the **personal recipient** of the grieving action. In Syriac grammar, the Aphel causative with ܠ before the affected party implies a personal direct object — one who is capable of experiencing the caused state. You do not use this construction for inanimate objects or impersonal forces.

敘利亞文動詞 ܡܥܝܩܝܢ（*mʿīqīn*）是源自詞根 ܥܩ（*ʿq*）的亞弗爾（Aphel）分詞，意為「使憂傷、使苦惱、使沮喪」。別西大譯本的文法分析確認此動詞形式為亞弗爾主動分詞——使役詞幹——意為「使〔某人〕憂傷」。介詞 ܠ（*l-*）位於 ܠܟܘ 之前，將聖靈標記為憂傷行為的位格承受者。在敘利亞文文法中，亞弗爾使役式加上受影響方前的 ܠ，暗示一個位格性的直接受格——一位能夠經歷被引起之狀態的存有者。此結構不用於無生命的物體或非人格的力量。

iv. The Coptic (Sahidic) Tradition 科普特文（賽義德方言）傳統

In the Sahidic Coptic text, Ephesians 4:30 reads:

在賽義德科普特文本中，以弗所書4:30的經文為：

ⲁⲩⲱ ⲙⲡⲣⲗⲩⲡⲉⲓ ⲙⲡⲉⲡⲛⲉⲩⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲛⲟⲩⲧⲉ

auō mprlupei mpepneuma etouaab mpnoute

「不要使上帝的聖靈憂傷。」

The Coptic verb ⲗⲩⲡⲉⲓ (*lupei*) is a direct borrowing from the Greek λυπεῖν (*lypein*), with the negative imperative prefix ⲙⲡⲣ (*mpr*, "do not"). The Coptic Church — which traces its heritage to the apostolic mission of St. Mark in Egypt — preserved this text with full understanding that the Holy Spirit is a personal being capable of being grieved. The Coptic theological tradition,

exemplified by St. Athanasius of Alexandria (c. 296–373 AD) in his *Letters to Serapion*, explicitly argues for the personhood of the Spirit on precisely these grounds.

科普特文動詞 ⲭⲩⲡⲉⲓ（*lupei*）直接借用自希臘文 λυπεῖν（*lypein*），帶有否定命令式前綴 ⲙⲡⲣ（*mpr*，「不要」）。科普特教會——其傳承追溯至聖馬可在埃及的使徒使命——在充分理解聖靈是一位能夠被憂傷的位格存有者的前提下保存了此文本。以聖亞他那修（約公元296–373年）的《致塞拉皮翁書信》為代表的科普特神學傳統，正是以這些根據明確論證聖靈的位格性。

C. Romans 15:30 — "The Love of the Spirit"

羅馬書 15:30 —「聖靈的愛」

i. The Greek Text 希臘文原文

> **Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος**
>
> *Parakalō de hymas, adelphoi, dia tou kyriou hēmōn Iēsou Christou kai dia tēs agapēs tou Pneumatos*
>
> 「弟兄們，我藉著我們主耶穌基督，又藉著聖靈的愛，勸你們……」

ii. Exegesis 釋經

The phrase **τῆς ἀγάπης τοῦ Πνεύματος** (*tēs agapēs tou Pneumatos*, "the love of the Spirit") attributes **ἀγάπη** (*agapē*, "love") to the Spirit as a subjective genitive — meaning the Spirit is the one who loves. Ἀγάπη is the highest form of love in biblical Greek — self-giving, deliberate, volitional love. It is never attributed to impersonal forces anywhere in Scripture or Greek literature. You do not speak of "the agapē of the wind" or "the agapē of gravity."

短語 **τῆς ἀγάπης τοῦ Πνεύματος**（*tēs agapēs tou Pneumatos*，「聖靈的愛」）將 **ἀγάπη**（*agapē*，「愛」）作為主格性所有格歸於聖靈——意即聖靈是那位施愛者。Ἀγάπη 是聖經希臘文中最崇高的愛的形式——自我犧牲的、刻意的、出於意志的愛。在聖經或希臘文學中，它從未被歸於非人格的力量。你不會說「風的 agapē」或「重力的 agapē」。

Paul places this phrase in parallel with "through our Lord Jesus Christ" (διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) — coordinating the Spirit with Christ in a way that implies equivalent personhood. The rhetorical structure treats Jesus and the Spirit as equally personal agents through whom Paul makes his appeal.

保羅將此短語與「藉著我們的主耶穌基督」（διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ）平行排列——以暗示同等位格性的方式將聖靈與基督並列。修辭結構將耶穌和聖靈視為保羅藉以提出懇求的同等位格施動者。

V. THE HOLY SPIRIT POSSESSES VOLITION: HE "DECIDES" AND "SPEAKS"

聖靈具有意志：祂「決定」並「說話」

A. Acts 15:28 — "It Seemed Good to the Holy Spirit and to Us"

使徒行傳 **15:28** —「聖靈和我們定意」

i. The Greek Text 希臘文原文

> **ἔδοξεν γὰρ τῷ Πνεύματι τῷ Ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος**
>
> *edoxen gar tō Pneumati tō Hagiō kai hēmin mēden pleon epitithesthai hymin baros*
>
> 「因為聖靈和我們定意不將別的重擔加在你們身上。」

ii. Exegesis 釋經

The verb **ἔδοξεν** (*edoxen*) is from δοκέω (*dokeō*), meaning "to seem good, to decide, to resolve, to form an opinion." It is in the **Aorist Indicative Active, 3rd Person Singular** — expressing a completed act of deliberation resulting in a decision. This verb requires a rational subject capable of forming judgments and arriving at decisions.

動詞 **ἔδοξεν**（*edoxen*）源自 δοκέω（*dokeō*），意為「看為好、決定、決議、形成見解」。它為簡單過去式直述式主動態第三人稱單數——表達一個已完成的、導致決定之審議行為。此動詞要求一個能夠形成判斷並做出決定的理性主體。

The construction **τῷ Πνεύματι τῷ Ἁγίῳ καὶ ἡμῖν** (*tō Pneumati tō Hagiō kai hēmin*, "to the Holy Spirit and to us") is devastatingly significant. The conjunction **καί** (*kai*, "and") coordinates the Holy Spirit with the apostles and elders as co-decision-makers. The Spirit is placed grammatically on the same level as human persons who deliberate and decide. This is not personification — it is the report of a historical council decision in which the Holy Spirit is presented as an active, deliberating participant alongside human beings.

結構 **τῷ Πνεύματι τῷ Ἁγίῳ καὶ ἡμῖν**（*tō Pneumati tō Hagiō kai hēmin*,「聖靈和我們」）具有壓倒性的意義。連接詞 **καί**（*kai*,「和」）將聖靈與使徒和長老並列為共同決策者。聖靈在文法上被置於與審議並做出決定的人類位格相同的層面。這不是擬人化——這是一次歷史性會議決定的報告，其中聖靈被呈現為與人類一同積極地審議、參與的主體。

If the Holy Spirit were merely an impersonal "active force," this sentence would be as absurd as saying "It seemed good to electricity and to us" or "Gravity and we have decided." The

Jehovah's Witnesses have no coherent way to explain this verse within their theological framework.

若聖靈僅僅是一種非人格的「活動力量」，這句話就如同說「電力和我們定意」或「重力和我們決定了」一般荒謬。耶和華見證人在其神學框架內無法連貫地解釋這節經文。

iii. The Syriac Peshitta 敘利亞文別西大譯本

The Peshitta of Acts 15:28 reads:

別西大譯本使徒行傳15:28的經文為：

ܥܒܺܝ ܒܟܕ ܕܩܘܕܫܐ ܪܘܚܐ ܘܠܢ

ṣḇā gēr l-Rūḥā d-Qūḏšā wlan

「因為聖靈和我們定意（看為好）。」

The Syriac verb ܥܒܺܝ (*ṣḇā*) means "to will, to desire, to be pleased, to decide" — a verb of volition that requires a personal agent. The construction ܕܩܘܕܫܐ ܪܘܚܐ ܘܠܢ (*l-Rūḥā d-Qūḏšā wlan*, "to the Spirit of Holiness and to us") again coordinates the Spirit with human persons as co-deliberators.

敘利亞文動詞 ܥܒܺܝ（*ṣḇā*）意為「意願、渴望、滿意、決定」——一個需要位格施動者的意志動詞。結構 ܕܩܘܕܫܐ ܪܘܚܐ ܘܠܢ（*l-Rūḥā d-Qūḏšā wlan*,「聖潔之靈和我們」）再次將聖靈與人類位格並列為共同審議者。

B. Acts 13:2 — "The Holy Spirit Said"

使徒行傳 **13:2 —**「聖靈說」

i. The Greek Text 希臘文原文

> **εἶπεν τὸ Πνεῦμα τὸ Ἅγιον· ἀφορίσατε δή μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.**
>
> *eipen to Pneuma to Hagion: Aphorisate dē moi ton Barnaban kai Saulon eis to ergon ho proskekl ēmai autous.*
>
> 「聖靈說：要為我分派巴拿巴和掃羅，去做我召他們所做的工。」

ii. Exegesis 釋經

The verb **εἶπεν** (*eipen*, "said") is from λέγω (*legō*), the standard verb for personal speech acts. But what makes this verse devastating to the Watchtower position is the first-person pronoun **μοι** (*moi*, "to me" / "for me"). The Holy Spirit says "set apart **for me**" — using first-person self-reference. An impersonal force does not refer to itself in the first person. Electricity does not

say "do this for me." Wind does not say "set apart workers for me." The use of **μοι** presupposes a self-conscious subject with personal interests, purposes, and authority.

動詞 **εἶπεν**（*eipen*,「說」） 源自 λέγω（*legō*），是表達位格性言語行為的標準動詞。但使這節經文對守望台立場具毀滅性的是第一人稱代名詞 **μοι**（*moi*,「為我」/「給我」）。聖靈說「要為我分派」——使用第一人稱自我指涉。一種非人格的力量不會以第一人稱指稱自己。電力不會說「為我做這事」。風不會說「為我分派工人」。**μοι** 的使用預設了一個具有自我意識、具有個人利益、目的和權柄的主體。

Furthermore, the verb **προσκέκλημαι** (*proskekl ēmai*, "I have called them") is in the **Perfect Middle Indicative, 1st Person Singular** — "I have called them [to this work]." The Spirit claims to have personally issued a calling — an act of sovereign will and purpose. This is not personification; this is direct quotation of the Spirit's own words, employing first-person verbs and pronouns that are inexplicable if the Spirit is merely an impersonal force.

再者，動詞 **προσκέκλημαι**（*proskeklēmai*,「我已經召他們」）為完成式關身語態直述式第一人稱單數——「我已經召了他們〔做這工〕」。聖靈聲稱自己親自發出了呼召——一個主權意志和目的的行動。這不是擬人化；這是對聖靈自身話語的直接引述，使用了若聖靈僅為非人格力量便無法解釋的第一人稱動詞和代名詞。

C. John 16:13–14 — The Spirit Hears, Speaks, Declares, and Glorifies

約翰福音 16:13–14 — 聖靈聽見、說話、宣告並榮耀

i. The Greek Text 希臘文原文

> **ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν πάσῃ τῇ ἀληθείᾳ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει.**
>
> *hotan de elthē ekeinos, to Pneuma tēs alētheias, hodēgēsei hymas en pasē tē alētheia; ou gar lalēsei aph' heautou, all' hosa akousei lalēsei, kai ta erchomena anangelei hymin. ekeinos eme doxasei.*
>
> 「只等真理的聖靈來了，祂要引導你們明白一切的真理；因為祂不是憑自己說的，乃是把祂所聽見的都說出來，並要把將來的事告訴你們。祂要榮耀我。」

ii. Critical Exegesis 批判性釋經

The Watchtower claims that the masculine pronoun ἐκεῖνος (*ekeinos*, "that one / He") merely reflects grammatical agreement with παράκλητος (*paraklētos*, a masculine noun). However, this argument fails on multiple levels:

守望台聲稱陽性代名詞 ἐκεῖνος（*ekeinos*,「那位/祂」）僅反映與 παράκλητος（*paraklētos*，陽性名詞）的文法一致。然而此論證在多個層面上都失敗了：

(1) In John 16:13, ἐκεῖνος is used in apposition to **τὸ Πνεῦμα τῆς ἀληθείας** (the Spirit of truth), which is *neuter*. If the pronoun were merely following grammatical gender, it should be ἐκεῖνο (*ekeino*, neuter), not ἐκεῖνος (masculine). The fact that John uses the *masculine* ἐκεῖνος when the grammatical antecedent (τὸ Πνεῦμα) is *neuter* demonstrates that John is deliberately overriding grammatical agreement to convey *personal* reference — just as one would use "he" rather than "it" to refer to a person whose grammatical label might be neuter.

在約翰福音16:13中，ἐκεῖνος 與 **τὸ Πνεῦμα τῆς ἀληθείας**（真理的聖靈）同位語。而 τὸ Πνεῦμα 是中性名詞。若代名詞僅遵循文法性別，它應當是 ἐκεῖνο（*ekeino*，中性），而非 ἐκεῖνος（陽性）。約翰在文法上的先行詞（τὸ Πνεῦμα）為中性時使用了陽性的 ἐκεῖνος，這表明約翰刻意突破文法一致以傳達位格性的指涉——正如人們會使用「他」而非「它」來指稱一位文法標記可能為中性的位格。

(2) The activities attributed to the Spirit in this passage form a coherent cluster of personal actions that no force or energy can perform: **ὁδηγήσει** (*hodēgēsei*, "He will guide") — requiring purpose and knowledge of the destination; **λαλήσει** (*lalēsei*, "He will speak") — requiring a communicative subject; **ἀκούσει** (*akousei*, "He will hear") — requiring perception and receptivity; **ἀναγγελεῖ** (*anangelei*, "He will declare") — requiring communicative intent; **δοξάσει** (*doxasei*, "He will glorify") — requiring the capacity for honor, reverence, and relational orientation toward another person (Christ).

歸於聖靈的這些活動形成了一組連貫的位格行動，是任何力量或能量都無法執行的：**ὁδηγήσει**（「祂要引導」）——需要目的和對目的地的知識；**λαλήσει**（「祂要說」）——需要一個溝通主體；**ἀκούσει**（「祂要聽見」）——需要感知和接收能力；**ἀναγγελεῖ**（「祂要宣告」）——需要溝通意圖；**δοξάσει**（「祂要榮耀」）——需要尊崇、敬重和對另一位格（基督）之關係性取向的能力。

(3) The phrase **οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ** (*ou gar lalēsei aph' heautou*, "He will not speak from Himself") uses the reflexive pronoun ἑαυτοῦ (*heautou*, "Himself"). A reflexive pronoun presupposes a self — a center of consciousness that can distinguish between acting from itself and acting from another source. An impersonal force does not possess a "self" from which it might or might not act.

短語 **οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ**（「祂不是憑自己說的」）使用了反身代名詞 ἑαυτοῦ（*heautou*，「自己」）。反身代名詞預設了一個「自我」——一個能區分出於自身行動與出於他者行動的意識中心。一種非人格的力量不具備一個「自我」，從中它可能或不可能行事。

iii. The Syriac Peshitta 敘利亞文別西大譯本

ܡܐ ܕܝܢ ܕܐܬܐ ܗܘ ܪܘܚܐ ܕܫܪܪܐ ܗܘ ܢܕܒܪܟܘܢ ܒܟܠܗ ܫܪܪܐ

mā dēn d-eṯā haw Rūḥā da-šrārā, haw ndabbərḵūn b-kullāh šrārā

「當真理的聖靈來了，祂要引導你們進入一切真理。」

The Syriac demonstrative pronoun ܗܘ (*haw*, "that one / he") is used twice — emphasizing the personal identity of the Spirit. In Syriac, *haw* is a masculine demonstrative that specifically marks a personal subject, not an impersonal entity.

敘利亞文指示代名詞 ܗܘ（*haw*，「那位/他」）使用了兩次——強調聖靈的位格身份。在敘利亞文中，*haw* 是一個專門標記位格主體而非非人格實體的陽性指示詞。

D. Acts 5:3–4 — The Spirit Can Be "Lied To"

使徒行傳 **5:3–4 —** 聖靈可以被「欺騙」

i. The Greek Text 希臘文原文

> **Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ Πνεῦμα τὸ Ἅγιον… οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ.**
>
> *Hanania, dia ti eplērōsen ho Satanas tēn kardian sou pseusasthai se to Pneuma to Hagion… ouk epseusō anthrōpois alla tō Theō.*
>
> 「亞拿尼亞，為甚麼撒但充滿了你的心，叫你欺哄聖靈？……你不是欺哄人，乃是欺哄上帝。」

ii. Exegesis 釋經

The verb **ψεύσασθαι** (*pseusasthai*, "to lie to, to deceive") is an Aorist Middle Infinitive from ψεύδομαι (*pseudomai*). One can only "lie to" a personal being who can be deceived — that is, one who possesses intellect (the capacity to receive information), expectation (the capacity to be disappointed), and relational standing (the capacity to be wronged). You cannot "lie to" electricity. You cannot "deceive" the wind. The very concept of deception requires a personal recipient who can distinguish truth from falsehood and who can be offended by dishonesty.

動詞 **ψεύσασθαι**（*pseusasthai*，「欺騙、對……說謊」）是源自 ψεύδομαι（*pseudomai*）的簡單過去式關身語態不定詞。人只能對一位能夠被欺騙的位格存有者「說謊」——即一位具有知性（接收信息的能力）、期望（可能被辜負的能力）和關係地位（可能被冒犯的能力）的存有者。你不能「對電力說謊」。你不能「欺騙風」。欺騙這一概念本身就要求一位能夠分辨真假並能因不誠實而被冒犯的位格承受者。

Moreover, Peter's equation — "you have not lied to men but to God" (v. 4) — directly identifies the Holy Spirit (v. 3) with God (v. 4). Lying to the Holy Spirit *is* lying to God. This not only demonstrates the Spirit's personhood but also His deity.

此外，彼得的等同——「你不是欺哄人，乃是欺哄上帝」（第4節）——將聖靈（第3節）直接等同於上帝（第4節）。欺哄聖靈就是欺哄上帝。這不僅證明了聖靈的位格性，也證明了祂的神性。

E. Romans 8:26–27 — The Spirit Intercedes

羅馬書 **8:26–27 —** 聖靈代求

i. The Greek Text 希臘文原文

> **τὸ Πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.**
>
> *to Pneuma hyperentynchanei stenagmois alalētois; ho de eraunōn tas kardias oiden ti to phronēma tou Pneumatos, hoti kata Theon entynchanei hyper hagiōn.*
>
> 「聖靈親自用說不出來的嘆息替我們禱告。鑒察人心的，曉得聖靈的意思，因為聖靈照著上帝的旨意替聖徒祈求。」

ii. Exegesis 釋經

The verb **ὑπερεντυγχάνει** (*hyperentynchanei*) is a compound: ὑπέρ (*hyper*, "on behalf of") + ἐντυγχάνω (*entynchanō*, "to meet, to petition, to intercede"). It means "to intercede on behalf of [someone]." Intercession is by definition a personal activity: it requires (a) awareness of another's need, (b) compassion motivating the intercession, (c) communicative ability to petition a third party, and (d) relational standing before the one being petitioned. No impersonal force possesses any of these qualities.

動詞 **ὑπερεντυγχάνει**（*hyperentynchanei*）是一個複合詞：ὑπέρ（*hyper*，「代替」）+ ἐντυγχάνω（*entynchanō*，「會見、請願、代求」）。它意為「代替〔某人〕代求」。代求從定義上就是一種位格性的活動：它需要（a）對他人需要的認知，（b）驅動代求的憐憫，（c）向第三方請願的溝通能力，以及（d）在被請願者面前的關係地位。沒有任何非人格的力量具備這些品質中的任何一項。

The word **στεναγμοῖς** (*stenagmois*, "with groanings") is from στεναγμός (*stenagmos*, "a groaning, a sigh") — denoting deep emotional expression. The Spirit's intercession is accompanied by *emotional* expression — "groans too deep for words" (ἀλαλήτοις, *alalētois*, "unutterable, inexpressible"). This is not the "groaning" of a machine or the "howling" of wind; it is the empathetic, emotion-laden intercession of a compassionate personal advocate.

στεναγμοῖς（*stenagmois*，「用嘆息」）源自 στεναγμός（*stenagmos*，「嘆息、歎氣」）——表示深沉的情感表達。聖靈的代求伴隨著情感性的表達——「說不出來的嘆息」（ἀλαλήτοις，*alalētois*，「不可言喻的、難以表達的」）。這不是機器的「嗡鳴」或風的「呼嘯」；這是一位有憐憫心之位格中保的、充滿感情的代求。

VI. THE WITNESS OF JEWISH TRADITION: THE HOLY SPIRIT AS MORE THAN MERE FORCE

猶太傳統的見證：聖靈不僅僅是力量

A. The Mishnah and Talmud 米示拿與塔木德

While rabbinic Judaism does not affirm Trinitarian theology, the rabbinic literature consistently treats the *Rūaḥ HaQōdeš* (רוּחַ הַקֹּדֶשׁ) as more than mere energy. The Mishnah (Sotah 9:6) records:

雖然拉比猶太教不肯定三位一體神學，但拉比文獻一貫地將 *Rūaḥ HaQōdeš*（רוּחַ הַקֹּדֶשׁ）視為不僅僅是能量。米示拿（索塔 9:6）記載：

> **מִשֶּׁמֵּתוּ נְבִיאִים הָאַחֲרוֹנִים חַגַּי זְכַרְיָה וּמַלְאָכִי נִסְתַּלְּקָה רוּחַ הַקֹּדֶשׁ מִיִּשְׂרָאֵל**
>
> *miššemēṯū nəḇîʾîm hāʾaḥarōnîm Ḥaggay Zəḵaryāh ūMalʾāḵî, nistalləqāh Rūaḥ HaQōdeš miyyiśrāʾēl*
>
> 「自最後的先知——哈該、撒迦利亞和瑪拉基——去世後，聖靈就從以色列離去了。」

The verb **נִסְתַּלְּקָה** (*nistalləqāh*, "departed, withdrew") uses the Nithpael of סלק (*slq*), meaning "to remove oneself, to depart." This implies agency: the Holy Spirit *withdrew* — an act of personal volition. An impersonal force does not "withdraw" by its own decision; it must be withdrawn by another agent. The rabbinic formulation implies a self-directed departure.

動詞 **נִסְתַּלְּקָה**（*nistalləqāh*，「離去了、撤離了」）使用了 סלק（*slq*）的尼特帕爾（Nithpael）變化，意為「自行離去、撤離」。這暗示施動性：聖靈自行離去了——一個出於位格意志的行為。一種非人格的力量不會「自行」基於自身決定而「撤離」；它必須被另一施動者撤回。拉比的表述暗示一種自主的離去。

B. The Babylonian Talmud (Sanhedrin 39a) 巴比倫塔木德（公會篇 **39a**）

In Sanhedrin 39a, the discussion of God's presence (*Shekhinah*) in gatherings implies a personal, immanent divine presence that interacts with Israel. While the Talmud distinguishes between God's essence and His manifest presence, it never reduces the Shekhinah or the Rūaḥ HaQōdeš to a mere impersonal energy. The famous teaching:

在公會篇39a中，關於上帝的同在（*Shekhinah*）在集會中的討論暗示一種與以色列互動的位格性、內在的神聖同在。雖然塔木德區分了上帝的本質和祂顯明的同在，但它從未將舍金娜或聖靈降格為僅僅的非人格能量。那著名的教導：

> **כָּל מָקוֹם שֶׁעֲשָׂרָה מְצוּיִין שָׁם שְׁכִינָה שְׁרוּיָה**
>
> *kol māqōm šeʿaśārāh məṣūyîn šām Šəḵînāh šərūyāh*
>
> 「凡有十人聚集之處，舍金娜就在那裡。」(cf. Berakhot 6a)

This parallels Jesus' teaching in Matthew 18:20: "Where two or three are gathered in my name, there am I among them" — implying personal presence, not diffuse force.

這與耶穌在馬太福音18:20的教導平行：「因為無論在哪裡，有兩三個人奉我的名聚會，那裡就有我在他們中間」——暗示位格性的同在，而非彌散的力量。

VII. THE WATCHTOWER'S ARGUMENTS REFUTED

守望台論點的駁斥

A. The "Filled With" Argument「充滿」的論點

The Watchtower asks: "Is it reasonable that a person would be 'filled' with another person?" This argument reflects a failure to understand the nature of spirit-person indwelling. In John 17:21, Jesus prays that believers may be "in us" (ἐν ἡμῖν, *en hēmin*) — Father and Son. In Colossians 1:27, Christ is described as being "in you" (ἐν ὑμῖν, *en hymin*). In Galatians 2:20, Paul says "Christ lives in me" (ζῇ ἐν ἐμοὶ Χριστός). If Christ — who is unquestionably a Person — can "live in" and "fill" believers, then the Holy Spirit can equally do so without ceasing to be a Person.

守望台問道:「一個人被另一個人『充滿』，這合理嗎？」這個論點反映了對靈性位格內住本質的不理解。在約翰福音17:21中，耶穌禱告信徒可以「在我們裡面」（ἐν ἡμῖν）——即在父與子裡面。在歌羅西書1:27中，基督被描述為「在你們裡面」（ἐν ὑμῖν）。在加拉太書2:20中，保羅說「基督在我裡面活著」（ζῇ ἐν ἐμοὶ Χριστός）。若基督——無疑是一位位格——能夠「住在」並「充滿」信徒，那麼聖靈同樣能如此行而不失其位格性。

B. The "Personification" Argument「擬人化」的論點

The Watchtower claims that the Spirit's personal attributes are merely "personification," like wisdom being personified in Proverbs 8. However, there is a fundamental difference between literary personification and the consistent, sustained, multi-faceted attribution of personal properties across dozens of authors, genres, and centuries of biblical writing. Literary personification (such as wisdom calling out in the streets, Proverbs 1:20) is recognizable as a literary device because: (a) it occurs in explicitly poetic/wisdom literature; (b) it is limited in scope; and (c) it does not attribute the full cluster of personal properties (intellect + emotion + will + speech + relational interaction + first-person self-reference + coordinate agency with other persons).

守望台聲稱聖靈的位格屬性僅僅是「擬人化」，如同箴言8章中智慧被擬人化。然而，文學擬人化與在數十位作者、多種文體和數個世紀的聖經著作中持續不斷、多面向地歸予位格特質之間有根本性的區別。文學擬人化（如智慧在街頭呼喊，箴言1:20）之所以可被辨識為文學手法，是因為：（a）它出現在明確的詩歌/智慧文學中；（b）它範圍有限；（c）它不歸予位格特質的完整組合（知性＋情感＋意志＋言語＋關係互動＋第一人稱自我指涉＋與其他位格的並列施動）。

The Holy Spirit, by contrast, is attributed: (1) intellect — knowing, searching, having a mind (*phronēma*); (2) emotion — being grieved, loving, groaning; (3) will — deciding, forbidding (Acts 16:6–7: "the Spirit of Jesus did not allow them"), calling, commissioning; (4) speech — saying, speaking, declaring; (5) relational interaction — being lied to, being resisted (Acts 7:51), being

blasphemed (Matthew 12:31–32); (6) first-person self-reference — "set apart for **me**" (Acts 13:2); (7) coordinate agency — "the Holy Spirit **and** us" (Acts 15:28). No mere personification in the history of literature has ever achieved this comprehensive, sustained, cross-genre pattern of personal attribution.

相比之下，聖靈被歸予：(1)知性——知曉、鑒察、具有意念(*phronēma*)；(2)情感——被憂傷、施愛、嘆息；(3)意志——決定、禁止(使徒行傳16:6–7：「耶穌的靈不許」)、呼召、差遣；(4)言語——說、講論、宣告；(5)關係互動——被欺騙、被抗拒(使徒行傳7:51)、被褻瀆(馬太福音12:31–32)；(6)第一人稱自我指涉——「為我分派」(使徒行傳13:2)；(7)並列施動——「聖靈和我們」(使徒行傳15:28)。在文學史上，沒有任何僅僅的擬人化曾達到如此全面、持續、跨文體的位格歸屬模式。

C. The Grammatical Gender Argument 文法性別的論點

The Watchtower argues that πνεῦμα (*pneuma*) is neuter in Greek, which proves the Spirit's impersonal nature. This argument is linguistically naïve. Grammatical gender in Greek (and many Indo-European languages) does not correlate with personal or impersonal nature. Consider: τὸ παιδίον (*to paidion*, "the child") is neuter — yet children are persons. τὸ δαιμόνιον (*to daimonion*, "the demon") is neuter — yet Jehovah's Witnesses themselves acknowledge demons as personal spirit beings. If neuter gender proved impersonal nature, then children and demons would also be impersonal forces. The argument is self-defeating.

守望台辯稱 πνεῦμα(*pneuma*)在希臘文中為中性，這證明了聖靈的非人格本質。此論點在語言學上是幼稚的。希臘文(及許多印歐語系語言)中的文法性別與位格或非位格本質無關。考慮：τὸ παιδίον(*to paidion*,「孩子」)為中性——但孩子是位格。τὸ δαιμόνιον(*to daimonion*,「邪靈」)為中性——但耶和華見證人自己也承認邪靈是位格性的靈體。若中性文法性別能證明非位格本質，那麼孩子和邪靈也將是非人格的力量。此論點是自我推翻的。

VIII. THE TEACHING OF JESUS CHRIST AND THE APOSTLES

耶穌基督與使徒的教導

A. Jesus' Teaching on the Paraklētos (John 14–16)

耶穌關於保惠師的教導(約翰福音**14–16**章)

Jesus introduces the Holy Spirit as **ἄλλον Παράκλητον** (*allon Paraklēton*, "another Helper/Advocate") in John 14:16. The word **ἄλλον** (*allon*) means "another of the same kind" (as opposed to ἕτερον, *heteron*, "another of a different kind"). Since the *first* Paraklētos is Jesus Himself (cf. 1 John 2:1: "we have a Paraklētos with the Father — Jesus Christ the righteous"),

and Jesus is unquestionably a Person, the "other Paraklētos" must also be a Person of the same kind. An impersonal force cannot be "another" in the same category as a person.

耶穌在約翰福音14:16中將聖靈介紹為 **ἄλλον Παράκλητον**（*allon Paraklēton*，「另一位保惠師/中保」）。**ἄλλον**（*allon*）意為「同類的另一位」（相對於 ἕτερον，*heteron*，「不同類的另一個」）。既然第一位保惠師就是耶穌自己（參見約翰一書2:1：「我們有一位保惠師在父那裡——就是義者耶穌基督」），而耶穌無疑是一位位格，那麼「另一位保惠師」也必定是同類的位格。一種非人格的力量不能是與一位格「同類的另一位」。

B. The Baptismal Formula (Matthew 28:19)

洗禮公式（馬太福音**28:19**）

> **βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος**
>
> *baptizontes autous eis to onoma tou Patros kai tou Huiou kai tou Hagiou Pneumatos*
>
> 「奉父、子、聖靈的名給他們施洗。」

The singular **ὄνομα** (*onoma*, "name") governs all three: Father, Son, and Holy Spirit. They share one name — one authority, one identity structure. The coordinate structure (τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος) places the Spirit in grammatically and theologically parallel position with the Father and the Son. To insert an impersonal force into this triad between two acknowledged Persons would be as incongruous as saying "in the name of the President, the Vice-President, and the electricity."

單數的 **ὄνομα**（*onoma*，「名」）統攝三者：父、子、聖靈。它們共享一個名——一個權柄、一個身份結構。並列結構（τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος）將聖靈置於與父和子在文法上和神學上平行的位置。在兩位被承認的位格之間插入一種非人格的力量，就如同說「奉總統、副總統和電力的名」一般不協調。

C. The Apostolic Benediction (2 Corinthians 13:14)

使徒祝福（哥林多後書**13:14**）

> **Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.**
>
> *Hē charis tou Kyriou Iēsou Christou kai hē agapē tou Theou kai hē koinōnia tou Hagiou Pneumatos meta pantōn hymōn.*
>
> 「願主耶穌基督的恩惠、上帝的慈愛、聖靈的感動（團契），常與你們眾人同在。」

The word **κοινωνία** (*koinōnia*) means "fellowship, communion, partnership, sharing" — a concept that inherently requires two personal beings in relationship. You cannot have "fellowship" with electricity. You cannot have "communion" with a force. Κοινωνία presupposes mutual personal engagement — the Spirit reaching out to believers and believers responding to the Spirit in relational reciprocity.

κοινωνία（*koinōnia*）意為「團契、交通、夥伴關係、分享」——一個本質上需要兩位位格存有者處於關係中的概念。你不能與電力有「團契」。你不能與一種力量有「交通」。Κοινωνία 預設了互相的位格性參與——聖靈向信徒伸出，信徒在關係性的互惠中回應聖靈。

IX. THE BLASPHEMY AGAINST THE HOLY SPIRIT: THE ULTIMATE PROOF

褻瀆聖靈：終極的證明

Matthew 12:31–32 馬太福音 12:31–32

> **πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται.**
>
> *pasa hamartia kai blasphēmia aphethēsetai tois anthrōpois, hē de tou Pneumatos blasphēmia ouk aphethēsetai.*
>
> 「人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。」

The concept of **βλασφημία** (*blasphēmia*, "blasphemy") is definitionally applicable only to personal beings who possess honor, dignity, and authority. One blasphemes God; one blasphemes a person. One does not "blaspheme" electricity, gravity, or wind. The very possibility of blaspheming the Holy Spirit — and the fact that this sin is declared the most severe and unforgivable of all sins — demonstrates that the Spirit possesses the highest degree of personal dignity, honor, and divine authority. If the Spirit were merely God's "active force," then blaspheming the Spirit would simply be blaspheming God directly, and there would be no logical basis for distinguishing blasphemy against the Spirit from blasphemy against God the Father (which Jesus implies *can* be forgiven). The distinction only makes sense if the Spirit is a distinct divine Person whose unique role in conviction and revelation makes rejection of His testimony uniquely culpable.

βλασφημία（*blasphēmia*,「褻瀆」）這一概念從定義上只適用於具有尊榮、尊嚴和權柄的位格存有者。人褻瀆上帝；人褻瀆一位位格。人不會「褻瀆」電力、重力或風。褻瀆聖靈的可能性本身——以及這罪被宣告為所有罪中最嚴重且不可赦免的——證明了聖靈擁有最高程度的位格尊嚴、尊榮和神聖權柄。若聖靈僅僅是上帝的「活動力量」，那麼褻瀆聖靈就只是直接褻瀆上帝，便沒有邏輯

基礎區分褻瀆聖靈與褻瀆父上帝（耶穌暗示後者可以被赦免）。這個區分只有在聖靈是一位獨立的神聖位格——其在定罪和啟示中的獨特角色使得拒絕祂的見證具有獨特的罪責性——的情況下才有意義。

X. CONCLUSION 結論

The evidence presented in this essay — drawn from the Hebrew Masoretic Text, the Greek Septuagint, the Koine Greek New Testament, the Aramaic Targum Jonathan, the Syriac Peshitta, and the Coptic Sahidic tradition — converges on a single, inescapable conclusion: the Holy Spirit of God is a personal being who possesses intellect (He searches, knows, and has a mind/φρόνημα), emotion (He can be grieved, He loves, He groans in intercession), and will (He decides, speaks, calls, commissions, and forbids). These are not merely literary personifications scattered in poetic texts; they constitute a consistent, pervasive, cross-testamental pattern of personal attribution that spans multiple authors, genres, languages, and centuries.

本文所呈現的證據——取自希伯來馬索拉文本、希臘七十士譯本、通用希臘文新約、亞蘭文塔古姆約拿單、敘利亞文別西大譯本以及科普特賽義德方言傳統——匯聚於一個唯一的、不可迴避的結論：上帝的聖靈是一位位格存有者，祂具有知性（祂鑒察、知曉並具有心意/φρόνημα）、情感（祂能被憂傷、祂施愛、祂在代求中嘆息）和意志（祂決定、說話、呼召、差遣並禁止）。這些不僅僅是散布在詩歌文本中的文學擬人化；它們構成了一個一致的、普遍的、跨越兩約的位格歸屬模式，橫跨多位作者、多種文體、多種語言和多個世紀。

The Jehovah's Witnesses' doctrine of the Holy Spirit as a mere "active force" is built upon: (1) a selective and reductionist reading of the semantic range of *rûaḥ*/*pneuma*; (2) linguistically uninformed arguments about grammatical gender; (3) the false equation of literary personification with the sustained, multi-dimensional personal attribution found across Scripture; and (4) a theological presupposition (anti-Trinitarianism) that governs their exegesis rather than being derived from it.

耶和華見證人將聖靈視為僅僅的「活動力量」的教義建立在：（1）對 *rûaḥ*/*pneuma* 語義範圍的選擇性和化約主義閱讀；（2）關於文法性別的語言學無知論證；（3）將文學擬人化與聖經中持續的、多維度的位格歸屬進行錯誤等同；以及（4）一個支配其釋經而非從釋經中得出的神學預設（反三位一體論）。

The ancient church — across its Greek, Syriac, Coptic, and Latin traditions — universally recognized the personhood and deity of the Holy Spirit. This recognition was not, as the Watchtower claims, a late innovation of the Council of Constantinople (381 AD), but rather the formal articulation of what the apostolic writings had always taught and what the earliest Christians had always believed and experienced: that the Holy Spirit is the Third Person of the Holy Trinity — ὁ Κύριος, τὸ ζωοποιόν (*ho Kyrios, to zōopoion*, "the Lord, the Giver of Life"), who with the Father and the Son together is worshipped and glorified.

古代教會——橫跨其希臘、敘利亞、科普特和拉丁傳統——普遍地承認聖靈的位格性和神性。這一承認並非如守望台所聲稱的，是君士坦丁堡大公會議（381年）的晚期創新，而是對使徒著作一直所教導的、最早期基督徒一直所相信和經歷的正式闡明：聖靈是聖三位一體的第三位格——ὁ Κύριος, τὸ ζωοποιόν（「主，賜生命者」），與父和子同受敬拜、同受榮耀。

Amen. 阿們。

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Soli Deo Gloria. 惟獨上帝得榮耀。